AUM

I accept and enjoy the offerings of the humble soul who in his worship with a pure heart offereth a leaf, a flower, or fruit, or water to me. Whatever thou doest, O son of Kunti, whatever thou sacrificeth, whatever thou givest, whatever mortification thou performest, commit each unto me.—*Bhagavad-Gita, ch. 9.*

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ASTRAL BODIES AND ASTRAL VOYAGINGS.

(Concluded.)

THE third Astral form with which we have to deal in studying these productions arising out of the composite nature of man, is the most terrible of all. It is at once apparent that when, in speaking of the persistence or impermanency of the Kama Rupa, it was pointed out that this depended upon the extent to which the Manasic essence succeeded in transmuting the kamic or permitted itself to become tainted with the desires of Kama, that there was a possibility of the whole of the reflected Lower Manas being dragged down to the kamic plane. That this is a real danger to every human being is a true and terrifying fact in nature. When it unfortunately occurs, the astral body of such an entity, though differing in degree only from the Kama Rupa proper, has enough distinguishing characteristics to entitle it to a separate place. It belongs to a distinct genus in this; that it has dropped out of the evolutionary impulse altogether, has no part in the general advance upon the human plane, and constitutes truly a "lost soul". It retains all of that reflected feeling of "I

am I" which, though an illusion, is yet at the base of our earthly personalities. Consequently this entity has a feeling of personality as strong as while living; can think, act, and generate karma; can even reïncarnate as a human monster, and is the source of many of those cases of true obsession which so largely help to fill that flower of our modern "intellectual" civilization—the insane asylum. It can and sometimes does relate occurrences of its past earth-life quite accurately, although its love of evil is so great that it nearly always resorts to falsehood, even in this particular. No one can have attended many spiritualistic séances without noticing how largely suicides and accidental deaths preponderate when genuine communications are had. For there are no accidents in nature, and those who are cut off in their prime, while not all by any means lost souls, are so cut off because of causes they themselves have generated, and with such there is, on account of the large amount of vitality suddenly transferred from the physical to their astral form (not to the Linga Sarira, but to the Kama Rupa), an intense desire to resume their earthly habits and occupations, and which only very slowly fades out. Such, together with really "lost souls", become "guides" to their poor mediums—in reality obsessing vampires, destroying both moral tone and physical vitality in their unfortunate victims. The "guide" of such an one, with whom the writer was at one time familiar, admitted to his intimates that he had been a pirate, although on ordinary occasions he was wont to parade as an ex-minister! In discussing his probable nature with a friend in the privacy of his office, the writer characterized the "guide" as a vampire, which fact was promptly reported to him at the next time he saw the medium; thus showing that these evil entities are entities, and not phantoms of the imagination, as materialists would fain classify them.

In taking up the next class of astral forms we have at length reached a more agreeable portion of our subject, where we no longer deal with the denizens of the lowest astral realms. For there the creative work of Manas was at best a blind, sub-conscious groping, so far below its own state had its essence become buried, even before reaching the physical plane. But now we come to a series of Thought Forms, ranging from those still subconsciously constructed, as in dream, to the Mayavi Rupa of the Adept, which he consciously creates, endows it with the necessary qualities, and transports it wheresoever he wills with the rapidity of thought. Perhaps the very faintest, most fleeting, of these forms are those creations by means of which we dramatize our

thoughts in ordinary dream. For, when not viewing actual scenes in the Astral Light, which can only happen when the consciousness is partially or wholly awake on this plane, one only sees his own creations. It is true these creations are "subjective", so-called, but modern philosophy is fast beginning to realize that the subjective to the perceiver is a great deal more real than the objective. These dream creations of ours are actual entities, capable of functioning so long as our will holds them in existence, just as an universe objectivises itself so long as the great Cosmic will falters not nor wearies in its manvantaric projection. A step higher than these are those forms—true Mayavi Rupas—which the soul creates for itself when it abandons the body during sleep. For clothed in one of these, it can travel immense distances from the physical form without the danger to this which would result, should the Linga Sarira be attempted to be used. As the consciousness begins to awaken in these forms and upon these planes, there is often the memory of persons and places brought back and impressed upon the physical brain with sufficient distinctness to be remembered and recognised when awake. Thus the father of the writer dreamed that he was travelling along a familiar road until he came to and passed far beyond any point he had ever reached when awake. While exploring this to him new territory, he came to an object he had never before seen—a *corduroy* bridge. This novelty so impressed him that he vividly remembered the supposed dream. It chanced that sometime thereafter he removed from that State, and by the road he had taken when dreaming. At the point at which he dreamed he had seen the strange structure he found the bridge, exactly as he had seen it while dreaming.

To these semi-conscious dream forms we have to relegate those "wraiths" of the dying which appear so often to a distant person at the moment of death. For the consciousness of all of these dream forms is derived from the lower Manas, which has to win self-consciousness upon any plane before its consciousness upon it is anything more than a confused, uncertain dream. This self-consciousness has been partly gained in the case of clairvoyants, who actually visit other places clothed in these thought forms, when their physical descriptions are really accurate. Of course ordinary clairvoyance is simply seeing upon the astral plane by those who have evolved the power to transfer their self-consciousness to their astral organs, but there is a kind of clairvoyance which uses these forms, and which approaches somewhat the true Mayavi Rupa of the Adept.

This, the Mayavi Rupa or illusion body of the Adept, or of those who have won the right and attained the power to consciously create and inhabit it, is the next we have to consider. About it we ordinary mortals know very little. But it is evident that it is but a natural power to which the whole human race will attain in the course of its evolution, and which these advanced Ones have anticipated by the supreme efforts of an unselfish and purified will. That they can transport these bodies to any place, however distant, with the rapidity of thought, and make them both invisible to the ordinary eye, or apparently as solid and real as flesh and blood, has been well attested by the most competent witnesses. Not only did a Master do this, in a visit to Col. Olcott in New York while his physical body was in India, but he actually left behind him an article of his apparel when he disappeared, and which the Colonel still possesses. It will be claimed that such an event is only evidence to those who witness it, but this can hardly be so classified when we consider the really vast mass of testimony which shows that this projection of astral forms is only a natural power of every soul, and which we at present exercise feebly and unconsciously, while Adepts but do the same thing consciously.

Higher still than the Mayavi Rupa is the Nirmanakaya body, the form woven by those who have conquered every illusion of matter, who have won the right to Nirvana, but who refuse their reward in order to still toil, unseen and unfelt by those for whom they have sacrificed so much. It is from such high and holy Beings, clothed in their Nirmanakaya vestments, that genuine inspiration from spiritual sources comes. It is their duty and their delight to daily and hourly contend with the enemies of humanity by such help and inspiration, given in the hour of need. Yet by this is not meant a "communication" such as comes from "Summerland" by any means. For the inspiration in this case but obeys the universal law that all true power proceeds from within outwards, and so these always seem to come from the recesses of our own being, and are utterly indistinguishable from those which really do proceed from our own Higher Ego. So, unnoticed, except by the Adept clairvoyant, uncredited, unthanked, do these highest and holiest of Earth-evolved beings proceed with their compassionate tasks.

There are higher forms yet, but they can hardly be classified as Astral. Such are the Augoeides, the Radiant Forms of our Divine Fathers in Heaven, spoken of by Bulwer Lytton; the Dharmakaya vestments of those Buddhas of spiritual selfishness how

but gain Nirvana to "disappear forever from the hearts and memories of mankind", instead of donning the humble Astral robe of the Nirmanakaya. There is, too, that undescribed mysterious vestment which clothes us in our devachanic rest. But enough have been classified to show their common origin, their different uses and functions, and to enable the student to satisfactorily assign each to its proper place and plane of consciousness. Thus, in the case of table-tipping, slate-writing, etc., he will instantly know that the astral organ of some living and present person is the actual factor in the phenomenon; the intelligence, if any, being reflected from the minds of those present. If there be forms materialized, he may be sure that one or more Linga Sariras of those present have exuded and attracted to them enough of molecular matter and vitality to form a transient Rupa for a Kamic entity, or, perhaps, a lost soul to regain for a few moments those earth sensations and experiences for which it longs. Let a sensitive person observe the startling depression of vitality, as well as the horrible charnel-house smell remaining in the room after a genuine "materialization", and he will be at no loss to account for the source of the power or of the "conditions" necessary to accomplish the result. He may seek in vain among the paradoxes and platitudes of the so-called "communications" for evidence of any high or really spiritual entity, for Nirmanakayas do not seek the atmosphere of the séance room any more than does the ordinary man or woman the horrors of the morgue or dissecting rooms of our colleges, which are their nearest physical counterparts. And if there does come uncalled into his mind a suggestion to labor altruistically for humanity, a longing to live upon a higher, holier plane than that which he realizes he now occupies, he will not disturb or flatter himself by the thought that perhaps a Nirmanakaya is endeavoring to impress him, for he will realize that the plane of a Nirmanakaya, which is that of his own Higher Ego, is too near the Divine for any feeling of selfish proprietorship, of "this is mine and not thine", to mar the Unity of thought and purpose towards which we now feebly strive in our endeavors to "form the nucleus of a Universal Brotherhood". And if in his sub-conscious construction of these lower, transient entities, he finds a promise and prophecy of a time when he shall consciously and joyously take part in the creation or construction of such worlds as he now inhabits, then will his study of even these lowly, unscientific "astral forms" not have been in vain.

JEROME A. ANDERSON, M.D.

ESOTERIC TEACHING.

SOME recent references in the PATH to portions of the original esoteric teachings embodied by me in *Esoteric Buddhism* seem to call for remarks on my part in reply. The line of criticism in question has culminated in an article which appears in the PATH for July, entitled "Mars and Mercury".

The point at issue is this:—In the original teaching which I received from the Masters I was definitely informed that the planets Mars and Mercury formed part of the septenary chain to which our own world belongs. The question is one which, on its own merits, will only be of interest within the area of serious Theosophic study; but the controversy that has now arisen really involves some of the deepest questions affecting the future well-being of the Theosophical Society and the progress of the movement. It is for this reason that I now feel bound to take it up.

For a long time after the publication of *Esoteric Buddhism* the statement concerning Mars and Mercury remained unchallenged. It scarcely seemed possible that any one imbued with respect for the Masters' teaching could challenge it, because, as has been publicly stated, after the publication of *Esoteric Buddhism* the great Adept who gave me the information wrote to me declaring explicitly that it constituted a correct exposition of his teaching. His words were:—"Be certain that with the few undetectable mistakes and omissions notwithstanding, your *Esoteric Buddhism* is the only right exposition, however incomplete, of our occult doctrines. You have made no cardinal, fundamental mistakes, and whatever may be given to you hereafter will not clash with a single sentence in your book, but, on the contrary, will explain away any seeming contradiction." In later years when the *Secret Doctrine* was published by Madame Blavatsky, I found to my great surprise that she had asserted a new view of the planetary chain, altogether at variance with that previously given out, and had represented the seven planets of that chain as seven different states of this earth, making out Mars and Mercury to be in no way associated with the evolution of our human family, but simply to be themselves the objective planets, corresponding to the earth, of other chains. On the basis of this declaration some Theosophical students have felt bound by their loyalty to Madame Blavatsky to put aside the earlier teachings of the Masters conveyed through myself, and to argue that I misunderstood my instructions. This

view is emphasized with great vigor in the PATH,—in the article above referred to, signed by Mr. Judge,—and the really important point developed by the controversy has to do with the question, What was Madame Blavatsky's position really in the occult world, and what kind of authority should be attached to the writings she has left behind her?

I hope no one will take the explanation I am now forced to give as implying any abandonment by me of the position respecting Madame Blavatsky I have always maintained. I showed in the fragmentary biography I put together at her own wish, with the assistance of herself and members of her family, under the title *Incidents in the Life of Madame Blavatsky*, that she was truly in close relations with the great Masters of esoteric wisdom. That she was one of their partially initiated disciples was also unquestionable for anyone who has been in independent touch with the realities of the occult world. She was what she always called herself, a *chela*, or pupil of the Masters, generally described by them by the term *upasika*, well-known in the East as signifying a female *chela*; and when the teaching first came to me in preparation for the book which I ultimately wrote, Madame Blavatsky eagerly perused the letters I received in reply to my elaborate questions, assuring me constantly that the information they contained was almost as new to her as it was to me, except in so far as a part of it was vaguely present to her mind without having ever been formulated with precision. Through her it was in the first instance undoubtedly that I came into communication with the Masters, and in many ways for many years, during some of which she had few other friends, I endeavored to show my appreciation of the debt of gratitude, in this respect, I owed her. But the matter we have now to deal with has nothing to do with personal relationships. I have to defend the teaching of which I was made the exponent, and now that the subject has been forced so prominently to the front, I cannot leave Theosophists to suppose I acquiesce in the claims that have been made to correct my faithful exposition of the occult doctrine.

It is not my business here to offer hypotheses to account for the strange misapprehensions into which Madame Blavatsky fell when writing the *Secret Doctrine*, not merely as regards these questions of Mars and Mercury, but also in regard to some other points which have not yet attracted attention. That Madame Blavatsky was capable of making mistakes when endeavoring to amplify and expand the occult teaching of the Masters is the all-important conclusion to which I think all unbiassed minds in the Theo

sophical Society must be brought by a consideration of the matter under discussion. In endeavoring to show, on p. 163, vol. 1 of the *Secret Doctrine*, that I misunderstood the teaching in reference to Mars and Mercury, Madame Blavatsky quotes a question which I put to the Master, K.H., and his reply. Here I must add a few words of explanation of the circumstances under which the correspondence in question came to be available for quotation. When I returned to England in 1883 and published *Esoteric Buddhism*—long before Madame Blavatsky ever thought of returning to this country—the most earnest Theosophists of that day were exceedingly eager to see the original papers on the basis of which that volume had been written. I used to read portions of the correspondence at meetings of the Society, and many members pressed me eagerly for permission to take copies of them. I referred the matter to the Master himself, and in the first instance he distinctly expressed disapproval of the idea. The letters, as he pointed out, were written to me, to inform my own mind, in order that I might in turn put out their substance in a suitable literary shape. They would not be intelligible to others unfamiliar with the course of the correspondence on both sides, and so on. The urgent desire, however, of certain Theosophists made me feel as though I were selfishly withholding from them documents which we all reverenced very sincerely, and at a later date—to my lasting regret—I was induced to apply a second time to the Master for leave to have some of these letters copied. He gave me that leave then, enjoining me to take a solemn pledge from persons to whom I gave the copies that they would never be made use of in any way without my permission. Under these conditions the great bulk of my correspondence with the Mahatmas, in so far as it related to Theosophical teaching, was copied and treasured for a time by the persons to whom I gave it. Several years later, when Madame Blavatsky was living in this country, she naturally acquired overwhelming influence over a great many members of the Society. She desired one of these to give up to her the copies that had been received from me. The member in question conceived her orders to over-ride the original pledge, and gave them up. They have since been scattered about the world, so that I have seen extracts from them in the PATH and elsewhere, and for want of the interpretation that would have been suggested if the original letters of enquiry from me had also been printed, provoking misapprehensions on the part of those who only in this way read half the correspondence.

Now, the original question relating to Mars was as follows:—

"What planets of those known to ordinary science, besides Mercury, belong to our system of worlds?" The question took that form because information concerning the association of Mercury with our chain of worlds as the next planet on which this body of humanity was destined to evolve, had been given to me previously. The answer was:—"Mars and four other planets, of which astronomy knows nothing. Neither A, B, nor Y, Z are known, nor can they be seen through physical means, however perfected." The answer is incorrectly quoted in the *Secret Doctrine*, and is made to run,—"Mars, *etc.*, and four other planets . . ." The interpolation of this "etc." lends color to the view Madame Blavatsky was at the time maintaining, viz., that while I had intended to ask a question concerning *our chain*, the Master thought I meant to ask a question about the *solar system* at large. This idea is a strange one for an occultist to have accepted. An Adept dealing with his pupil could not make such a mistake about his meaning. But internal evidence makes it obvious that no such mistake was made. If the question had related to the solar system, it would have been absurd. "What planets besides Mercury belong to the solar system?" The question would have been ridiculous in that form—the answer almost more so,—"Mars and four others . . ." invisible to telescopes. What about Jupiter and Saturn, and all the invisible planets of the other world systems? Madame Blavatsky, as all who knew her intimately are well aware, was capable of making any imaginable mistake in matters relating to physical science. Her mind was out of tune with all such matters. But how the friends who helped her with the proofs of the *Secret Doctrine*, even without having their eyes opened by knowing that the "etc" was an interpolation, could have let this passage pass, is very surprising. Finally, be it observed that "A, B, and Y, Z," were the names assigned by agreement at that period of my correspondence with the Master to the first, second, sixth, and seventh globes of our chain. The notion that there could be any ambiguity about my question or the answer, in the circumstances, is an insult to common sense,—not to speak of Adept wisdom. I am entitled to add that at a very recent date, within the last few months since this subject has been under discussion, the Master himself in communication with me made the following comment on the situation:—"If I had been capable of paltering with the truth, and playing with words in the way which has been attributed to me, not one line of all the manuscript of mine in your possession would have been worth the paper it is written on".

Few persons in touch with the principles of occultism will be surprised to hear me quoting recent words addressed to me by the Master. Relations like those which were established between my humble self and Him in days gone by are of a kind that do not come to an end except through the misconduct or faithlessness of the pupil. During Madame Blavatsky's lifetime my privileges of communication with the Master through channels of which she knew nothing were private and personal, and I was precluded from speaking of them. That prohibition has since been removed. Madame Blavatsky disliked anything that savored of interference with her rights as founder of the Theosophical Society, and while she lived no one else would have been allowed to speak on behalf of the Masters to the Society at large. But it will be obvious on reflection that unless the whole design of occult teaching is a delusion also, fresh neophytes as time goes on must come within the scope of the personal teaching of the Masters. In this respect we are moving forward now in a new era. I should be the last person to claim any monopoly—such as Madame Blavatsky in a certain sense enjoyed while she lived—of the honor of conveying teaching from the Masters. No one now left in the Society, I should think, could be so unwise as to make claims of that nature. But as it has been my duty in the past to put the teaching of the Mahatmas before the world, so it looks probable that such tasks will present themselves again, and on this account it is that I am bound at the present crisis to speak rather more plainly than inclination in other circumstances would have prompted. For many Theosophists, I know, Madame Blavatsky represented the whole movement, but, great as she was, the movement is something much greater. For many such persons Madame Blavatsky may have been the only teacher from whom they received occult enlightenment. Immense as my respect is for her attainments, for her industry and devotion to the work she undertook, it is, nevertheless, a fact that I myself did not receive my Theosophic teaching directly from her, but in the way described; and long before her death my relations with the Master were carried on through the intermediation of one of his *chelas*, quite outside the range of Madame Blavatsky's connexions. It ought to be for all earnest workers in the Theosophical movement a matter of great satisfaction that this is so, because in this way an entirely independent line of confirmation is provided for much that Madame Blavatsky has taught, for the *bona fides* of her position in its broadest aspects, and for the much-discussed existence of the Masters.

Following the quotation from my letter given in the *Secret Doc-*

time as above described, comes a letter as printed in that volume with many passages omitted, in which Madame Blavatsky seems to give a correction, derived by her from the Master himself, confirming her view of the planetary chain. Here, again, minute comment upon the entangled situation is very difficult. I can only say that the omitted passages would materially alter the interpretation the letter seems to bear, and that some words obviously put in by Madame Blavatsky in parentheses must not be understood to have existed in the original.

Of course it matters very little for most people in this country first awakening to the significance of Theosophic teaching, whether Mars and Mercury are connected with this earth in the manner described or not; but what is of immense importance—in order that the movement, carried on loyally and rationally, shall always continue a healthy living organization, in touch with higher wisdom—is that all persons interested in its progress should shun the disastrous mistake of stereotyping the utterances of Madame Blavatsky—or of anyone else outside of the Masters—as the final word of esoteric teaching, and an infallible testimony to constitute a new body of dogmatic scripture and lead the human understanding once more into the quagmires of bigotry and sectarianism.

A few words must be given in conclusion to some points in Mr. Judge's recent article. When he says the two Masters who have had to do with *Esoteric Buddhism* and the *Secret Doctrine* have decided distinctly, first, that no other globes of the earth chain are visible from its surface, etc., etc., and that "Mr. Sinnett misunderstood them when he thought they meant to say Mars and Mercury were two of the six fellow-globes of the earth", I can only affirm for the guidance of those who may be able to feel that I speak with some claim to be listened to in such a matter, that I am quite sure Mr. Judge entirely mistakes, and that the Masters in question never said anything of the sort. The argument which endeavors to draw a correspondence between the organization of the septenary chain and the seven principles of man is one which rests on an entirely false analogy. It would be as reasonable to attempt to trace an analogy between the seven principles of man and the seven days of the week. There is an analogy between the principles of man and the principles *of the earth*—or of any other individual planet, visible or invisible,—but seven is a terrible stumbling-block for Theosophical students who know there is something in it without knowing very much more.

Finally, in quoting from one of the letters to me by the Master

which were got at under the circumstances I have described above, Mr. Judge represents him as saying, "You are putting me questions pertaining to the highest initiation. I can give a general view, but I cannot and dare not enter upon details." It was scarcely fair of Mr. Judge to bring in the passage quoted, as though it bore on the matter in hand. It related to enquiries which had nothing to do with Mars and Mercury, but to a totally different question. A. P. SINNETT.

HOW TO SQUARE THE TEACHINGS.

PLACE has been given to Mr. Sinnett's admirably written article "Esoteric Teaching" for two good reasons: *first*, because he requested its publication, and *second*, because the theme is excellent and the time propitious. But by its appearance the PATH is not bound to the conclusions of the learned author.

Roughly summarizing the history of the recrudescence of the teaching of the Lodge for this century, we find H. P. B. publicly beginning it, though guardedly, in *Isis Unveiled* as herself the messenger of the real Teachers behind. At that time (1875) she gave private teachings* in America to certain persons. Then in India in the *Theosophist*, with H. P. B. as editor, it proceeds to further unfolding in articles entitled "Fragments of Occult Truth". It is a pity this name was not preserved and used for the book which the "Fragments" afterwards became—*Esoteric Buddhism*. Later the *Occult World* came out in 1884, and also *Esoteric Buddhism*. During all this time H. P. B. was doing her own work with others, explaining the same philosophy as was given to Mr. Sinnett, and contributed to literature the *Key to Theosophy* and the *Secret Doctrine*. The fact—not denied by Mr. Sinnett or anyone—is that the letters from the Masters from which the matter for *Esoteric Buddhism* was taken came in the main through H. P. B., for although it is true she "showed surprise" to Mr. Sinnett on seeing certain things communicated to him in letters from the Masters, the surprise was not at teachings which were new to her, but surprise that they were divulged at all, for she knew the teaching, inasmuch as she taught it under pledge as far back as from 1875 to 1878 in America.

In her *Secret Doctrine*, availing herself of the same teachers

* Moreover, a considerable part of the philosophy expounded by Mr. Sinnett was taught in America before *Isis Unveiled* was published to two Europeans and to my colleague, Col. Olcott.—*Secret Doctrine, vol. i, p. xix.*

to whom she introduced Mr. Sinnett, she corrected two errors into which she said he had fallen, *i.e.*, respecting Devachan and our companion planets. It is a perfectly unthinkable proposition to say that she was not advised by the Masters when writing the *Secret Doctrine*. I who saw many of the Masters' letters in 1888 in reference to the *Secret Doctrine* certainly cannot give up the evidence of my inner and outer senses. I know as surely as I know any fact that the same teachers were giving her in 1887 and 1888, as before, information for that book, in black upon white, and I am certain they dictated the corrections given in *Secret Doctrine* upon the points now before us. Evidence, eye-sight, and tradition confirm it, for in 1876 to 1878 I was given by her the same theories and the clue to the misunderstanding which a desire for consistency as to mere words has now aroused.

Even in 1888 it was *not the time* to make the point precisely clear to the public. Times have rule in occult teaching more than most readers—or writers—of theosophical books suspect. But the clue was given, a broad hint was thrown out. It is *now the time* when what I was told in 1876 and 1878 by the Masters through H. P. B. may be told, since the prohibition put personally upon me has been withdrawn.

The questions repecting Mars and Mercury—and I might add those which might have been but were not put about Venus—did touch upon other questions on the outskirts of higher initiations and which never are and never will be answered *before the right time*. The statement in the Master's letter to Mr. Sinnett that the questions put by the latter approached too near to secrets of higher initiations did not, it is true, refer directly to these questions about Mars and Mercury, but that does not alter the fact that all the questions then propounded on this planetary subject touched the delicate area; and whether Mr. Sinnett or anyone else liked it or not, attention had to be drawn off even at the risk of creating a temporary confusion on the topic. But in 1888 time had rolled on further, and now it is 1893 and nearer and nearer to another cycle. The clue may now be given. It may be noticed, if readers will observe, that the many questions raised in reference to Mars and Mercury served the additional purpose of so distracting the attention of questioners that hardly any queries were raised about the subject of "Cycles" on which the Masters had the completest information but about which the Lodge is more careful to remain silent than in respect to other points—yet the cycles are more important and have more bearing on life than Mars and Mercury.

Mars, Mercury, and Venus have a special and direct relation to this earth and its invisible companions. Those three visible spheres have to do with certain cosmic principles and lines of influence in and on the earth, while the remaining visible planets of the Solar System have not the same relation. Read it thus, as taught before Mr. Sinnett was in the T. S., and as repeated in the *Secret Doctrine*:

The unseen companions of your earth are united with it in mass, though different as to quality of substance. The visible planets of your Solar System which have a relation special and peculiar to Earth are Mars, Mercury, and Venus. But what that peculiar—nay wonderful—relation is do not ask, for we will not tell you. If while the current is open you persist in the question, you will arouse in yourselves a perplexity which the answer obtained will not relieve. Is there not a spirit of irritation, of rage, and another of wisdom and active judgment in man and Nature which may relate to visible planets which are not an actual part of earth's own special family? This is as far as we will now go.

The whole misunderstanding hinges on the word "relation". It was a word which led up to many things. The presence of Mars and Mercury in the sky presents a *relation* to the earth, yet they have another *relation* to it which Saturn, Jupiter, and so on have not, while the latter bear the same relation to us of proximity as do the first. Admit the proposed construction above given, and at once there is complete concordance between *Esoteric Buddhism* and *Secret Doctrine* as to esoteric divulgements. But continue the controversy to try and show that *Esoteric Buddhism* had not a single blunder, and perplexities of all sorts impossible to relieve will spring up on every hand. The Masters have commended the book, and well so, as it is made up from their letters. But that does not prevent one making slight mistakes, as, for instance, the one that all men stay in devachan for 1500 years. This is not the fact, nor is it according to reason. And I make bold to say that it is not 1500 years since I was last in devachan, but much less; and this assertion is made on personal knowledge supported by confirmatory statement from the same Masters. But it is true that the general run of the human race stays in devachan for the average time of 1500 years of mortal time.

Mars, Mercury, Venus, then, are a part of our system in the sense of having an extremely important relation and influence with the human race and its planets, and having that in mind it was quite permissible for the teacher to reply that Mars and Mercury belong to our system. WILLIAM Q. JUDGE.

Ask not about a person's descent, but ask about his conduct.—*Sundarikabharadvajasutta*, v. 9.

ON THE FUNCTIONS OF A DOORMAT.

AS I paused on the threshold of Headquarters one day, I found myself sympathetically regarding the doormat at my feet. What position could be lowlier than it held? Not even permitted to enter the house, but having the humble duty assigned it of cleaning the feet of those more favored ones who were admitted to the sanctum. It did not utter a word of complaint; I think no one ever knew it to remonstrate; and as to thinking that it was shamefully neglected, and that it had as good a right as the stair-carpet to climb to the innermost offices of the PATH, and even to repose beneath the Editor's desk,—I doubt if such a notion ever occurred to it.

Instead of complaining, of bewailing its unfortunate destiny, of accusing the powers that be of favoritism, or of trying to blazon its own virtues to the world, it remains with a divine patience where it was put, and does what it can to make the ways of others pleasant. It preserves the halls and stairways from the dust and mud of the street, and it lies there to be trampled upon, day after day and month after month, by the busy feet of those who never give a thought to the patient service it renders them. Talk about recognition! it never has any, it would not know the meaning of the word. Much less does it claim the reward of gratitude for what it has done, a gratitude expressed in smiles and pleasant words, as a circus horse expects lumps of sugar after he has gone through his tricks. Once in a while it suffers a furious beating, for no fault of its own, but simply to free it from the impurities heaped upon it by others, and this too it undergoes in silence and without even a murmur. To remonstrate never occurs to it, much less to rise up in rebellion and oppose the hand that strikes it or the heel that grinds it into the dust.

So perfect is its humility, so absolute its patience, that I set myself to learn the lessons that it taught; and what higher ones could be studied by a scholar than those of trust, submission, humility, and patience? It is hard sometimes to be content with a place upon the threshold, where we feel ourself trodden under the feet of those who "go up higher", but if we can help those feet, we too have part and lot in their advancement. And if we have really learned the lesson of trust, we know that the place

assigned us is the place where we belong, and where we can do the most good, if we will only consent to work with our own tools and not grasp at another's. What says the *Gítá*? "It is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well." But one of the most insidious forms of that ambition against which we are so strenuously warned, is what we call emulation, the desire to distinguish ourselves as we have seen others distinguish themselves, the feeling that, given the chance, we could do great things. But the greatest thing is to use the chance we have, for "to him who hath shall be given", and to learn the lesson of trust in those great Powers that have set us in our places and know better than we can what we are fitted to do.

This lesson of trust springs out of humility, for it is only when we recognize our own feebleness that we learn to confide in the strength and wisdom of others. In *Letters that have Helped Me* we are told, "The Karma of your present life is *the higher patience*", and this is explained by the compiler to mean "the fine line between pride and humility". The doormat does not fling itself into the gutter in a foolish fit of self-abasement, but it remains at the top of the steps, in a place of its own, which is "the place neither too high nor too low", on which Krishna told Arjuna to sit.

Submission does not imply grovelling, or even self-depreciation, but only the consent to do a lower duty that someone else may the better perform a higher, for which he has a better equipment than ourselves. A private holds as honorable a position as a captain, and without privates there could be no captains. In the army of the Lodge promotion never goes by favor or by seniority, and when we are fit to be captains we shall find ourselves marching at the head of our regiments. Till then, let us trust in our commanding officer and obey his orders as we would like to have our own obeyed.

The doormat was never known to complain that it was not appreciated, nor even to be despondent because it had to lie there alone with no one to help it, even to recognize its efforts. And when we have learned this lesson of silent devotion, we shall learn to know all that the Masters meant when they wrote, "Ingratitude is not one of our failings. The humblest worker is seen and helped".

The crowning grace of service is joy, and verily this is its own reward.

KATHARINE HILLARD.

FACES OF FRIENDS.

IN our last we gave a picture of Bertram Keightley, and now follow with one of Archibald Keightley. Dr. Keightley was born in Westmoreland, England, on the 19th of April, 1859. His father was Alfred Dudley Keightley of Liverpool, who came of Swedenborgian stock, and Margaret Wakefield, whose parents were Quakers. Like Bertram, he began his education in the Charterhouse, then finished at Pembroke College, Cambridge, where he took the degree of B. A., after natural science tripos. He then took the degree of B. M., licentiate of the Royal College of Physicians, London, and passed as member of the Royal College of Surgeons, England, and Master of Arts and Doctor of Medicine of Cambridge. Within the last two years he also passed the examination required in the State of New York and qualified as a physician under our law, and practiced for awhile in this city. He has also traveled a great deal, both in Europe and America, and took a long trip to New Zealand.

While in college he became interested in the phenomena of Spiritualism, as indicating unseen and unknown forces, and studied the mystical philosophical works in the library there, as well as neo-Platonic philosophy. While engaged in this he noticed an advertisement of *Esoteric Buddhism*, bought the book, and after reading it was drawn to the subject. An introduction to Mr. Sinnett in 1884 followed, and with others he met to study some of the letters from the Mahatmas received by Mr. Sinnett, and then in the latter's house he met Brother Judge, who was on his way to Paris. He says he first saw H. P. B. at a meeting of the Society arranged to settle questions which had arisen in respect to the management of the movement in London, she coming over suddenly to the meeting unknown to anyone; this is the same meeting referred to at which Bertram Keightley saw her in Mr. Hood's chambers. Later he went with the party and saw H. P. B. off to India.

Later on, having a feeling with others that H. P. B.'s presence was necessary, and she being then at Ostende, he wrote jointly with others to her to come over to London and help in the work, and finally assisted her on her journey to the Capital, where she, Bertram Keightley, Dr. Keightley, and the Countess Wachtmeister joined together in a household at Norwood, which was later

removed to 17 Lansdowne Road. This was in 1887, and nearly all his time was taken up then in helping in the editing and correcting of the *Secret Doctrine*. The Blavatsky Lodge and *Lucifer* were started at Norwood, but the greater part of the work was carried on at Lansdowne Road. In the following spring, at H. P. B.'s request, Dr. Keightley went to the first American Convention at Chicago, for which he started on short notice, arriving a little ahead of time, and thus being able to do some work on the Eastern Coast of America for the Society. Directly after that Convention he returned to Europe.

The following year it was proposed that he should again travel, but H. P. B. was against it for a long time. On a certain Sunday night she was opposed to it, but early the next morning at half-past six she summoned Dr. Keightley to her and asked him:

"When can you start for America?", to which he replied:

"By the next steamer," and on Tuesday night he was again started for America.

On this visit he went to Chicago, Cincinnati, Boston, Washington, and Philadelphia, and on that occasion first made the acquaintance of his wife. Towards the end of the next year he traveled around the world with his sister for her health, spending six months in New Zealand. From there he went to San Francisco and visited the Branches on the Coast, doing a great deal of lecturing. Came across the continent, attended the Boston Convention in 1891, and returned to England in the summer of that year. He returned to America shortly before his marriage to Mrs. J. C. Ver Planck, and settled in New York, practising medicine and lecturing for the Society. In the spring of 1893 he went back to England and began the practise of medicine in Lodon.

Dr. Keightley is well known to very many Theosophists in America and is loved by them all, as his genial ways and sincere character endear him to every one who makes his acquaintance. Very true is it that the name of Keightley is inseparably associated with our movement.

No decrying of other sects; no depreciation of others without cause, but on the contrary, a rendering of honor to other sects for whatever cause honor is due. By so doing, both one's own sect will be helped forward and other sects benefitted: by acting otherwise one's own sect will be destroyed in injuring others.—*Rock Inscriptions of King Asoka, Edict 12.*

OUR CONVICTIONS.

SHALL WE ASSERT THEM?

To the Path:—Please resolve a doubt. Are members of the T.S. required to become flabby in character upon entering the Society, and to give up their convictions for fear of a vague future dogmatism? I ask this because in some of our magazines I have seen objections raised to a free promulgation of one's ideas on such subjects, for instance, as the Adepts or Masters, Reïncarnation, Karma, and so on. If we are so required, then I would ask why we have a free platform in the T.S., and when were the statements made in the President's inaugural address of 1875 withdrawn?

Fraternally,

S. F. Hecht.

Admitted to the T.S. May 5, 1892.

This question seems easy to answer. It is presumed that the correspondent refers to an objection to my plainly stating either in our journals or in any other way my own personal beliefs. It is evident that S.F.H. is thinking of the objection made in the *Theosophist* by N.D.K. to my plainly saying I believe in the existence of the Masters of whom so often H.P.B. spoke. N.D.K., taking up a letter of mine, quoted this sentence; "And when we come to examine the work and the foundation of the T.S. and its policy, I find it perfectly proper for me to assert, as I do in accordance with my own knowledge and belief, that our true progress lies in our fidelity to Masters as ideals and facts". S.F.H. is perplexed because N.D.K. seemed to object to that, but the perplexity need not exist nor need we become flabby in our convictions.

For, as will be seen by reading, and not straining, the sentence quoted, the "policy" of the T.S. referred to by me therein is that of leaving everyone quite free to express his views on all these points. Although N.D.K. would appear to think I meant that the T.S. policy was for it to make these declarations, it is easy to see by consulting the constitution that its policy is the opposite. The policy is freedom to members and perfect neutrality on the part of the T.S. To have any other, or to say that merely because one is in a society such as ours, or is an officer, he cannot give his own opinions so long as he accords the same privilege to another, would be a monstrous thing, contrary to our constitution and quite against a long history in which, from H.P.B. and Col. Olcott down, all members have had perfect freedom of expression. So S.F.H. need have no fear; our policy of freedom is not

altered; all have a right to their convictions; and it is certain that if anyone is becoming flabby the oldest members of the T.S. will at once adjure him to strengthen his sincere convictions and not hesitate to give them expression, always allowing to every one else the same liberty of thought and speech. And to aid our correspondent we will give some further light if possible.

Let us take first H. P. Blavatsky. She began in the T.S., with its free platform, immediately to preach and promulgate her own personal view that the Masters were facts, and facts of very great magnitude, and this she did and continued against the most violent opposition and the fiercest ridicule. She also proclaimed unequivocally, as Cagliostro did many years before in Paris, a belief in the occult machinery of the Cosmos with all that that implies. Moreover, in the name of the Master she did very wonderful phonomena, which one of the same Masters has said, as published by Mr. Sinnett, have puzzled men for a good part of a century. And while thus freely expressing her own views she allowed the same freedom to all others, and was herself the agent for the taking into the T.S. of many who did not believe as she did but who often scouted at her convictions. Then, further, she proclaimed a system of philosophy with all her ardor just as she had a right to do, and merely laid it before the world within the pale of a free Society, which is not compelled to accept but whose members fortunately do in great part. And in saying they are thus fortunate I am now giving expression to my own views.

Next consider the career of Col. H. S. Olcott since he began the work of the T.S., President then as he now is, as and we hope he will remain. He is our highest officer. Yet he has not failed to assert his undying belief in the Adepts and Masters universal and particular. It is a good example for those who have the same belief. It was done in the T.S., not as officer but as man, as individual member, and it would be a poor sort of constitution that would have prevented him. Long ago he said they existed and tried to prove it. He worked with the Psychical Research Society of London to prove to them the existence of the Masters and the truth of the doctrines given out by them as to occult phenomena. That may have appeared to be disastrous, but it was done with good intent and still under the constitution, for if against the constitution why was he not charged and put out? Because it was within his right. And in various places since then he has made the same assertions. At the Convention of the European Section in 1891 he publicly said on the platform that the Masters existed and that he had seen them himself, and spoke

also of more than the two most spoken of in the T.S. and its literature. Then last, and now, he repeats it all with greater detail and particularity in his own series of Diary Leaves in his own magazine which has always been called the only organ the T.S. has. For, mark you, the PATH and *Lucifer* have never been made the organs of the T.S.; nor, indeed, should they be.

Mr. Sinnett stands out in high relief among those who have in public and private, within the T.S., asserted with all his strength his belief in the Masters' existence and tried his very best to prove his assertion. His books, his pamphlets, his speeches in public and private, all show this. Was he wrong, was he not fully justified under the constitution? And has he not gone even further and taken up the cudgels in battle for his views?

It very clearly appears, then, that under the Constitution we all have the fullest right to proclaim our views, not once but as often as we see fit, so long as we give others the same right and do not say that the T.S. as a body is responsible, for it is not. This is the beauty of our law. We are free just as the United States constitution is free and proclaims for no creed and no sort of god but leaves all men to say what they please, if they do not interfere with the liberty of others.

Entry into our ranks in no way infers a becoming flabby, by which it is supposed the querent means a fear of saying what and in what each individual believes, because this is a brotherhood free from dogmatism. Earnestness and sincerity are not dogmatism at all, and it is undeniable that a reform in philosophy and thought such as ours could never prosper if our members were to grow flabby in this or in any other particular. Then again, if some of us have found that for us the Masters exist, it is our human universal duty to tell others, so that they may find out also or be able to show by good substantial proof that we are wrong. When they shall have proved this to our satisfaction it will be time for us to disband, for then will have fallen the theory of the possible spiritual evolution of man, and we can then leave the field to the scientific materialists who not long ago declared the possibility of that high evolution. But as this is a *reductio ad absurdum* we may all continue our preachments of views, some for and some against man's great inheritance. The PATH will continue to say its editor believes in humanity and in the great Masters of Wisdom.

WILLIAM Q. JUDGE.

Him I call indeed a Brahman who, though he be guilty of no offence, patiently endures reproaches, bonds, and stripes.—*Dhammapada*, v. 399.

THE CASE OF INDIA.*

SIR:—I have gone through your letter of the 5th April last with great interest and take the earliest opportunity to answer it. I am a high-caste orthodox Brahmin of Bharatdwija Gotra, tracing my spiritual ancestry to Brihaspati and Shang-Yu. I am also intimately acquainted with Col. Olcott, and I think therefore that I have a right to speak on the subject. It is certainly true that many Hindus do not support the Theosophical movement, and some believe it only masked Buddhism; it is also true that the evil is a growing one; but the causes are not those you mention, though individual indiscretions may have fanned the flame.

Ever since the advent of the Theosophical Society in India, skepticism, a sickly hybrid, began to give place to orthodoxy; with orthodoxy is coming bigotry and in some cases superstition, even among Hindu Theosophists who certainly should have known better. Soon after the first sign of the revival of our glorious religion, sprang up a class of interested persons who impose upon the public by pretending to be possessed of more knowledge and power than they really are. Dabblers in Occultism and Tantric ceremonies, impostors and pretenders of Shastric Knowledge with oracular condemnation of everything foreign, find the Theosophical Society a great stumbling-block to the carrying out of their nefarious trade of leading astray the ignorant and unwary, and both these "Masters" and their "Chelas" persistently maintain that there is nothing in the Theosophical Society, and that it is a mere Buddhistic movement.

But our *Shastras* are being translated in the Vernaculars, published and read with avidity, and ere long the eyes of the public will be opened, but not before, alas! many well meaning persons going over to the other Path, hopelessly wandering for the rest of their present incarnations. Such a sad spectacle is often met with among friends, Theosophists and others, a slave to the order of his "Guru", a wreck of spiritual aspirations and independence of thinking.

In the meantime, the prominent members of the Theosophical movement in India are calmly looking on, implicitly expecting

* This article has reference to the "Open Letter to the Brahmins" of William Q. Judge ssued from New York.

that everything will be right in course of time. Dormant branches are allowed quietly to die, everyone fondly hoping that they would come to life through their own exertions, forgetting the fact that a diseased Branch, like a diseased child, requires constant care and attendance.

Indians have a natural repugnance to foreigners: beef-eating, wine-bibbing Europeans with a rampant sense of superiority are not the class of persons a good Brahmin likes to associate with, much less to impart to them a real knowledge of his *Shastras;* and the open hate and contempt with which almost every one of the European residents in India treats the Indians are certainly not productive of that belief in earnestness of purpose without which it is idle to expect that the real teachings the Brahmins still possess would ever pass on to the foreigners. Regarding the *Gita*, for instance, now published in Europe and America, no one can understand it fully without, as I hear, the commentary by Hanumanta, the "Monkey God", who was present throughout the teaching.

Then again, you address to those Hindus only who are acquainted with your language, while your enemies have the advantage of speaking and writing in the vernaculars; and those that do not know the English language, or are acquainted with it very imperfectly, judge of the Society only from what they hear against it. The Indian Section has yet to learn fully and clearly that, to reach the mass or the great middle class, it must utilize native agencies and use the native dialects.

Now I think I have laid before you some at least of the principal causes that hamper the Theosophical movement in India. I hope you will not resent my plain speaking, for it is only thus that we can understand each other. I most sincerely thank you for your earnest appeal and for your favorable opinion of us. May our still living Rishees reward you!

Yours etc.,

A. Shakta Grihastha of Bengal.

May my thoughts, now small and narrow, expand in the next existence that I may understand the precepts thoroughly and never break them or be guilty of trespass.—*Inscription in Temple of Nakhon Wat.*

Though outwardly no man ever saw you transgress, yet if your thoughts are evil your acts benefit others only and not yourself.—*Palm Leaf.*

THE SECRET DOCTRINE AND PHYSIOLOGY.

THE HEART AND PLEXUSES.

I FIND on p. 92 of Vol. 2, *Secret Doctrine*, the heart of man described as consisting of four lower cavities and three higher divisions. I cannot reconcile this statement with human anatomy. If the two auricles and two ventricles are to be regarded as the four lower cavities, which are the three higher divisions? If the aorta and pulmonary artery are to be regarded as two of them, then the two *vena cavae* and the pulmonary veins must also be counted. Again on the same page it is asserted that there are seven nervous plexuses, which (each of them, I suppose, is meant) radiate seven rays. . . . There are sixty nervous plexuses enumerated in works on anatomy. Of all of these, one only (the epigastric) has seven subdivisions (included in the above sixty). On the same page it is asserted there are seven layers of skin; physiology counts only four. If there are seven, which are they and where to be found? These difficulties present a serious obstacle to the acceptance of the statements of *The Secret Doctrine* on matters less capable of verification.

M. R. LEVERSON, M. D.

In my opinion the three cavities of the heart are (1) the pericardium, (2) the right auricle, (3) the left auricle. The four cavities below are (1) the right ventricle, (2) the pulmonary artery, (3) the left ventricle, (4) the aorta. The pulmonary artery and the aorta are prolongations of the heart; the one to the lungs and the other to all parts of the body. Their pulsations and structure are like and correspond with the pulsations and structure of the central organ. They are simply the going out of the heart to all parts of the organism, terminating in the wonderful capillary system through which life and nourishment are dispensed. The system of veins is composed simply of tubes for conveying back to the heart and lungs the used-up blood, which, after passing through the capillary system, has to be revivified before it is again fitted to give life and nourishment to the body. From this it is seen how completely the great heart fills the physical form. It is a much larger organ than is generally supposed. What is called heart, ordinarily speaking, is simply the central portion only.

J. H. S., M. D.

In this matter very much depends upon what is called heart and what not, as also upon the system of anatomical analysis. I think the four lower cavities are the two auricles and the two ventricles. The three other divisions are the two auricular appendages and the *foramen ovale*, which latter is a passage between auricle and ventricle, strongly marked in the fœtal heart but nearly obliterated in the adult.

K. H., F. T. S.

IN that part of the *Secret Doctrine* which is referred to by Dr. Leverson, it cannot be strictly said that the author "describes" the heart as consisting, etc., but she does speak as if taking it for granted that such is the division. I therefore understand her to refer to the true division or analysis of the heart, and not to the

one presently accepted among physicians. The medical fraternity have not always been right, and their conclusions have from time to time been revised. It was thought that the discovery of the circulation of the blood was unique in the West, but in fact it has been known in the East for many centuries. Even the nervous system has been known and is spoken of in ancient Hindu books. In one place it is said, "a thousand and one roads lead from the heart in every direction," and goes one to state that in those ramifications the inner person resides or functions during sleep. This may very well refer to the use of the nervous system, especially in sleep.

In respect to the divisions of the skin, Occultism says that there are actually seven divisions, and medical scientists can only state that they do not know of those seven, but have no right to say that there are not seven. If one reads the *Secret Doctrine* and takes its statements in respect to science as intending to refer to science as it now is, and then finds a difficulty because the author does not agree with science, there never of course could be any reliance placed upon it; but that book does not agree with science and does not pretend to, except in so far as science is absolutely correct. It is well to suspend judgment in regard to matters where there is a disagreement between the *Secret Doctrine* and Science, inasmuch as medical and other schools have not yet uttered the last words in their respective departments, and much has to be found out and many revisions of theories made before science will have come to its final determinations. But I have no doubt that these final conclusions will be in concordance with the *Secret Doctrine*.

The "seven nervous plexuses" spoken of are the seven main divisions, of greater importance in the human frame, known to Occultism, and the masters of that science do not deny that Western science has enumerated sixty on its own account, but these sixty are all included in the seven great plexuses. These latter are well known to students of Occultism who have proceeded by the road which leads to a knowledge of them. And it is known to those students that these seven control all the rest in the human organism, whatever they may be. The only divergence, then, on this point, is that science places every nervous plexus that it knows by itself, and is not aware of the fact that they are classified in natural law into seven great divisions. This can be verified, but not by consulting books on anatomy nor by ordinary modern dissections.

WILLIAM Q. JUDGE.

LITERARY NOTES.

AUGUST LUCIFER opens with one of those trumpet-toned proclamations of certain assurance of Masters and Their work which so startle week-kneed Theosophists, such as believe nothing they do not see and yet demand to see without first fulfilling the conditions to sight. When will they learn that disclosures from Masters are a reward for faithful service, not a concession to complacent doubt, Masters being interested in Their co-workers, not in Their critics? A Mrs. Macdonald who had publicly uttered an audacious fib is rebuked with a neat incisiveness which may teach her more caution if not more conscience. A strong article by H.P.B. upon "Elementals" is begun; Mr. E. T. Sturdy writes on "Gurus and Chelas", though apparently not without mistake as to some points; Dr. Henry Pratt in "Trust the Essence of True Religion" thinks that "the teachings of Spirit are contrary to the teachings of God", and otherwise takes positions which a Theosophist might deplore; Mrs. Besant finishes "Theosophy and Christianity" less powerfully than she opened it; and Edith A. Jones contributes "They that go down into Silence", a strongly-told story of an after-death experience, with some most wholesome lessons implied for unloving fathers—and, indeed, for unloving people of any class. "Notes and Queries" opens a new department.—[A.F.]

THE PACIFIC THEOSOPHIST for September has a deeply valuable "Letter to a Student" by Jasper Niemand, one of those searching analyses of soul life which show what the writer has been through, whereto he has attained, and how he apprehends the needs of brethren in the rear. The paragraphs on page 24, particularly the two middle ones of the first column, are full of teaching. There is a most excellent editorial on "The Masters as Ideals",—another evidence that working Theosophists are not afraid of the doctrine of Masters, nor the fact, nor the danger that some light-weight may call them "dogmatic", but that they find strength and help and stimulus in the certainty that the T.S. and its true friends have such backers.—[A.F.]

ADHYATMA MALA. This journal is published in the vernacular in the Bombay Presidency, India, and we have the seventh number of volume 1. The contents of the number run: "General Survey", "Discourses on *Bhagavad Gita*", continued: "Sapta Buhmika", a continued story; "Cycles", "The Seven Principles", "Puranic Mythology". A knowledge of the language is so rare in this country that the publishers cannot feel hopeful of readers here.

STUDIES IN THEOSOPHY, No. 1. This is a reprint by the Indian Section of "Theosophical Gleanings or notes on the *Secret Doctrine*", issued some time ago in *Lucifer*. The price of four annas is given, but it is sent free to all members of the Indian Section. There are 57 pages in the form of a pamphlet.

DEATH A DELUSION, by the Rev. John Page Hopps, is a tractate in the interests of Spiritualism, and is marked by a singular fairness, judicial-mindedness, and reverent spirit. It is both able and discreet, and one may well accept its facts and honor its quality while still convinced that the richer explanations of Theosophy would bring more light and satisfaction to the author. (Swan Sonnescheim & Co., London.)—[A.F.]

THE ESOTERIC BASIS OF CHRISTIANITY; Part II, Genesis, is by Wm. Kingsland, and hence has all the sweetness and clearness and strength and beauty we knew in *The Higher Science*. It is not at all an original book, being really drawn from the *Secret Doctrine* and like works, nor is its treatment of the esotericism in Genesis as full as might be well, but it gives many of the important facts, and its sincere and reverent spirit makes it edifying. There is sometimes a little confusion in the matter of the Logoi and their symbols, but it is not serious. The truest tribute to a writer is the wish that his book were longer. (For sale by the PATH; paper, 10 cents.)—[A. F.]

SEPHER YETZIRAH, by Dr. W. Wynn Westcott F.T.S. (London T. P. S.) This is a little book of 43 pages, bound in blue cloth. It is a revised translation of the Hebrew *Book of Formation*, following the version of J. S. Rittangelius of 1642. He says that the *Yetzirah* is the oldest Hebrew philosophical treatise. It purports to give the origin of Universe and Man. It is almost entirely concerned with the Hebrew letters and the recondite meanings under them. This work is excellently done, and is a good contribution to the curiosities of mystical literature. It can be ordered of the PATH; cloth, 75 cents.

THE IRISH THEOSOPHIST for July, published in Dublin, has an article on "Meditation, Concentration, Will", by William Q. Judge, an account of the Third Annual Convention in Europe, a continuation of "Proteus", an article on the "Elemental Language", a legend called "The Priestess of the Woods". The folders have played the dickens with this edition, as they have bound the pages in wrong. This little magazine, carried on under difficulties, is excellent, and we wish it great success. The Dublin address is 71 Lr. Drumcondra Road; 1s, 6d.

JULY LUCIFER has a fine article by W.F.B. upon "Body, Life, Soul", and the beginning of Mrs. Besant's glorious "Theosophy and Christianity", the most grandly and thrillingly eloquent of her many lectures in New York. Its tact and persuasiveness and beauty disarmed the most orthodox and calmed the most captious. The superb paragraph at the middle of page 502 can have no eulogium as glowing as itself. The Countess Wachtmeister announces her departure from England for a protracted work, first in Sweden and then in India.—[A.F.]

THEOSOPHICAL SIFTINGS, vol. vi, No. 8, contains "Egyptian Belief Theosophically Considered" by P. W. Bullock, a careful and learned treatise, and "What is Prana?" by Herbert Coryn, a singularly fine and thoughtful paper, every line saturated with mental richness. This is specially true of the parts upon sympathy, practical Theosophy, and cellular consciousness.—[A.F.]

THE NINE CIRCLES. This book treats of vivisection by one who is opposed to the practise. It is by G. M. Rhodes. Its sub-title is "The Torture of the Innocents", and with great particularity it treats of the various forms of torture through which animals are put for scientific experiment, such as mangling, injecting virus, suffocation, burning and freezing, starving, flaying, varnishing, and miscellaneous torments. What an awful aura must surround those who go on with these experiments! But until the West learns that there are other than mechanical ways for discovering the seat, cause, and course of disease, its doctors will proceed with this brutality, and, indeed, we do not doubt but that sooner or later, if Materialism is not wholly checked, live human beings will be subjected to vivisection and like scientific experiments. (Swan Sonnenschein & Co., London.)

BORDERLAND, Mr. Stead's new Quarterly, made its appearance in July. It has ninety-six pages of fine print under sixteen heads. After quoting in ten sections the responses given by public men, *Borderland* treats the Study of Psychical Phenomena, Circles for Experimental Research, the Life of Joan of Arc, Experiences in Automatic Writing, Auto-Telepathic Writing, Phenomena of Spiritualism, Thought Healing, Palmistry, etc. Mrs. Besant contributes a paper on "Theosophy and its Students", and her "Death—and After?" is sympathetically reviewed. Mr. Stead is fearless and energetic and fair, and his magazine will probably have enormous circulation, especially because its investigations are scientific and for the discovery of fact, not for maintenance of theory. His own character and his friendship for Mrs. Besant unite in securing to Theosophy an impartial hearing, and no one can read his Preface, "How we intend to study Borderland", without respect for him and an assurance of good results.—[A.F.]

THEOSOPHICAL MANUALS, No. 3; DEATH—AND AFTER?, by Mrs. Annie Besant, is in book form her serial articles in *Lucifer*. They were successively noticed by the PATH. No Theosophist should be without these Manuals, for in the unsurpassed diction of the author they expound with singular force and lucidity the great facts we all need to know, and this one analyses the various communications possible between the Earth and other spheres. There is a copious Index. (For sale by PATH; cloth, 35 cents.)—[A.F.]

Mirror of the Movement.

BROOKLYN T.S. had Sunday evening lectures in August: 13th, *Reality in Theosophy*, Alexander Fullerton; 20th, *Concentration*, Claude F. Wright; 27th, *The History of the Soul*, Burcham Harding.

ARRAN T.S. lectures on August Sunday evenings were: 6th, *The Kabala*, Leon Landsberg; 13th, *The History of the Soul*, Burcham Harding; 20th, *A-B-C's*, Henry T. Patterson; 27th, *Theosophy and Occultism*, Joseph H. Fussell.

THE MASCHMEDT FARM, South Corinth, N.Y., the Summer Retreat for Theosophists described in July PATH, is doing a remarkable propaganda work. On Sunday afternoon, July 23d, Dr. Hyatt and Mr. Harding addressed a meeting of 125 persons collecting from the neighborhood. Notice in the County paper and by private circulation brought on the 30th an audience of 225 by actual count. From villages and hamlets and farms people came on foot, on horseback, and in carriages. Addresses were made by B. Harding, C. F. Wright, and A. Fullerton, and the Lotus Circle Song Book was used. The interest was remarkable, scores of hearers waiting to ask information and documents, and seeming unwilling to leave the place. On the following Saturday, thanks to Mr. B. Harding who had seen the hotel proprietors and editors, a public meeting was held in the Club Room of the Grand Union Hotel at Saratoga, and addresses were made by Claude F. Wright and A. Fullerton. On the 6th the meeting at the Farm was impaired by threatening weather, but 150 people arrived and were addressed by Messrs. Wright and Fullerton. At

each of these three meetings Mr. H. T. Patterson of Brooklyn presided, and with singular felicity of thought and utterance said just the right thing in the right way. So strong is the local interest that steps have been taken towards the organization of a Branch. Much of this good work is due to that indefatigable Theosophist, Burcham Harding, who never stops and never fails. So many Aryan and Brooklyn members are at the farm that a Thursday evening meeting for discussion has been established, and to this too the neighbors are coming. Miss Chapin has formed a Lotus Circle, a Library is being collected at the farm, and Theosophical documents are permeating the region.

Miss F. M. Griswold Camp, a highly valued worker in the Pittsburg T.S., has published a pamphlet of 35 pages entitled *Answered Queries on Theosophy, Universal Brotherhood, Karma, and Reïncarnation.* With singular conciseness, felicity, and precision it responds to the questions sure to arise in each intelligent person first encountering Theosophy, and both its mental quality and its sweetness of spirit give it high place among our smaller works. It is most excellent for distribution. The price is not stated, but probably some due arrangement for purchasing will be made.

Theosophical Congress. The program of speakers issued from New York was sent to the Indian Hdqrs. for distribution on the 19th August, as it is impossible to distribute from the United States; another lot was sent to the European General Secretary at the same date for the information of European members. Copies were also mailed to the Branches in Australia.

A reception to representatives at the World's Parliament of Religions will be given at Headquarters, Room 48, 26 Van Buren st, on the evening of September 14th. Every F.T.S. in Chicago is cordially invited to attend. Personal invitations will be sent to all whose addresses the Committee have, but all the Brethren are desired and welcomed.

The Brooklyn Theosophical Society have adopted as a watch-word the word "devotion". In every word there is innate force; in some more than in others. This force may be used either to augment or neutralize other forces. Every religion, every country, every body of people, every person has a predominant characteristic. This characteristic is expressed in a word. The religion, country, body of people, or person that discovers its most marked characteristic and therefore its word, by the use of that word reïnforces the natural tendency. It is this which gives force to war cries and campaign cries. Words used in this way act as mantrams or charms, and have the power coming from constant reïteration, just as water dripping continuously on one spot has its power. And so the members of the Brooklyn Branch hope that the other Branches will also adopt watch-words, believing that by thus embodying their highest ideals and aspirations an added stimulus will be given to the best Theosophical activity.

PACIFIC COAST.

Los Angeles T.S. is becoming more active and consequently more strong. In July five Sunday evening public lectures were given: 2d, *Hypnotism and Mesmerism*, Dr. G. F. Mohn; 9th, *Reïncarnation*, F. Neubauer; 16th, *The Three Lower Planes of Consciousness*, Mrs. L. E. Giese; 23d, *Prehistoric Continents*, Dr. G. F. Mohn; 30th, *Some Analogies in Evolutic and Raeson*,

F. Neubauer. At the four Branch meetings in July original papers were read by members, and the results of effort are surprising. Books and leaflets are constantly given away, and next month there is hope of issuing a full report of the new Headquarters.

NARADA T.S. on July 14th enjoyed with friends a visit to Seattle upon the steamboat "Skajit Chief" by Captain Barlow's invitation, and were entertained by the Seattle Branch, being met at the dock and escorted to another steamer upon Lake Washington, chartered for the day. Lunch was served in one of the beautiful parks on the shore, thirty miles of the Lake were seen, and a delightfully social time enjoyed.

REV. W. E. COPELAND is passing his vacation in the region of Puget Sound, and is doing Theosophic work among its towns. He addressed the Sunday meeting of Seattle Branch on the 23d, and the Narada Branch of Seattle on the 27th, besides speaking before liberal societies.

NARADA T.S. public meetings are growing in attendance and interest, from fifty to eighty persons being present, and the members preparing original papers. Speakers frequently interchange with the Seattle Branch.

MANY OF THE PACIFIC COAST BRANCHES have evolved out of the private residence stage into full Headquarters, and have rooms centrally situated and devoted exclusively to T.S. work. Others are working for the same end. Some of the most active Branches started in private houses, but soon found the restrictive influence of lack of publicity and strove for a meeting-room. These have steadily grown and prospered. It has been demonstrated that the public will not attend meetings in residences, but will do so in public places, where there is no consciousness of hospitality or of restraint. This abundant experience gives the law for true Branch evolution, and all Branches are wise when recognizing and conforming to it.

IT IS SOME TIME since I have made report of progress of Theosophical work in Portland. We have not been idle, but have with perseverance kept up our Branch meetings every Wednesday evening attended by an average of about fifteen or eighteen persons, always several of them being non-members. We have recently received into our Branch five additional members, four being new members and one being a member-at-large before joining our Branch. Our members are showing a better and more appreciative knowledge of Theosophical teachings, and are taking up the work with more understanding of its real value and necessity. From their inauguration a year ago in June there has been a steady and increasing interest in our Sunday evening meetings. There has been an average attendance throughout the year of about seventy-five, there being occasionally as many as one hundred or more present. As the audience changes more or less each evening we have had about one thousand different listeners throughout the year—this aside from our Pacific Coast Lectures which have had larger attendance. We have maintained our headquarters and reading-room also for nearly a year, which is always accessible to members and others at any time of the day or evening, but is now too small for our increased membership and attendance, and we will soon be compelled to seek larger quarters.—*(Communicated.)*

THEOSOPHY IN AUSTRALIA. The Victorian League is making vigorous effort in propaganda. It has rooms in 119 Collins St., Melbourne. An altered

attitude of the newspapers is noticeable. In July Mrs. Cooper-Oakley was entertained at a conversazione held to welcome her back from New Zealand. Next evening a general meeting of the League was held. At this Mrs. Cooper-Oakley was asked to represent the League at the Congress in Chicago, and later she was asked similarly by other Branches in Australia. The Melbourne Psychical Research Society was offered use of the League rooms. Bro. Hunt lectured on Karma, after which Mrs. Cooper-Oakley replied to questions, and on the 10th July she left for Sydney to go from that place after a four weeks stay to Chicago.—*(Communicated.)*

THEOSOPHY AT THE WORLD'S FAIR.

The arrangements for speakers at the Congress to be held on the 15th and 16th September at Chicago have been completed as far as possible. The time allowed to us being only from ten to twelve hours, we cannot make as much use of speakers as in other cases, and as our foreign delegates have much of interest to say they will occupy most of the time. Mrs. Annie Besant and Miss F. Henrietta Muller come from London. Mrs. Besant is too well known to need any introduction. Miss Muller has been well known in London, where she has conducted a woman's paper for some years. She visited the Indian Section last year; at the July Convention in London she was appointed a delegate from that Section. Bro. Dharmapala, a Buddhist member, who is secretary of the Buddha Gya Society, has been brought over to the Parliament by the officials of the Fair, and while in Chicago will be asked to take part in our Congress although he is not a delegate. His earnestness in his own religion and his known character assure us that he will have much of interest to say.

Great interest centres round Bro. Gyanendra Nath Chakravarti from Allahabad. He is a Brahmin and a man of good education, well versed in his own religion and said to be an excellent speaker. He was asked to come to the Congress so as to represent our Indian Section and thus make the meeting more comprehensive. At first we had difficulty in deciding on this expense, as funds have been low. But Bro. B. Keightley came forward with an advance of the expense of bringing Bro. Chakravarti to London, and the call then issued met with such a response that enough has been raised to repay the loan and leave a surplus probably sufficient to print a full report of the Congress. If our Society had any funds we should of course have seized this occasion to show that we can bring on one platform under the banner of one organization representatives of every religion in the world by having natives of all countries present for us. But that was not possible.

Mrs. Besant and Bro. Chakravarti will deal with important subjects on the program. He will define Theosophy, treat the history and ethics of the subject and also its philosophy and psychology, and dwell on the mission of the movement. Mrs. Besant will take up the definition of Theosophy and also its connection with ethics, treating as well the subject of Theosophy and modern social problems.

Dr. Buck will speak on Greek and Gnostic philosophy, European Mediæval Philosophy, and Esotericism in Religions. Dr. Anderson will consider Reincarnation. Miss Muller speaks on Theosophy as found in the Bible, and Mrs. Thirds has the subject of Links between Religion and Science, and Revela-

tion not the special property of any one Religion. Mrs. Cooper Oakley is expected from Australia, but no definite arrangement has been made for her. If Mr. William Q. Judge's voice wlll permit he will speak on the *Society in General*, otherwise that will be taken by Bro. C. F. Wright.

THE SUPPORT OF THE T. S.

I am much pleased to be able to report quite a number of new subscribers to our Fund since last report. I am particularly pleased to note that we seem finally to have succeeded in getting Fellows to thoroughly understand that the amount pledged cuts no figure whatever. The spirit in which contributions are made is everything. As previously stated, I shall be better pleased to have one thousand subscribers at ten cents each per month than to have a like amount contributed by one.

I have been exceedingly pressed for time during the past month, and my personal acknowledgments have been somewhat delayed in consequence. I think, however, that all have now been made. If not, will pledgers kindly advise me, so that I can get the matter straight?

My thanks are specially due this month to the Secretary and five other members of the Salt Lake Branch, whose subscriptions reached me simultaneously. Will all Secretaries kindly remember that I want to know the amounts pledged by each subscriber, and include that information in their reports?

My report for the month is as follows:—

New subscribers in the 10c-per-month Class:—L.H.A., J.A.S., Mr. R., S. P.S., E.F.R., C.L.R., R.L.S., A.V.T., G.A.W., A.J.J., J.S.Y. Total, $1.10. Per year, $13.20.

New subscribers in the 25c-per-mo. Class:—F.A.B., L.M.K., E.P.B., Mrs. W., Mr. H. Total, $1.25. Per year, $15.00

New subscribers in the 50c-per-mo. Class:—A.G., B.L., E.L. Total, $1.50. Per year, $18.00.

New subscriber in the $2-per-mo. Class:—H.W.G. Per year, $24.00.

Total subscribers previously reported, 40. Total new subscribers since, 20. New total, 60. Grand total per year previously reported, $646.00. Total pledged by new subscribers, $70.20. Grand total per year, to date, $716.20.

G. E. HARTER, 247 Green st., Dayton, Ohio, August 19th.

Received from the above: July 16, $66.70; Aug. 21, $54.30.

WILLIAM Q. JUDGE, *General Secretary.*

NOTICE.

BRANCH PAPER No. 35, *A Dream and an Interpretation*, read before the Brooklyn T. S. by a member thereof, was mailed to the Secretaries the last week in August.

Act not rashly; like a candle sheltered from air, not flickering, let thy judgment be calm.—*Shaman's Remembrancer.*

OM.